A breue exhor-tation set fourthe by the vnprofitable seruant of Jesu christ, Paule Bushe, late bi shop of Bristowe, to one Margarete Burges wyfe to Jhon Burges, clothearе of kyngeſ-wode in the Coun tie of Wil-shere.:

BRITISH MUSEUM

Early beloued syster in Chryste, at our late being together in our derye worshyppeful frendes house in the countie of Glocester, at a supper meale, with diuerse other of worthye reputation (whiche was the fyrst and last tyme that euer I sawe you or spake wyth you) And that tyme and therby occasyon as we sate at the table (yf you call to your memorye) we entrede into a lytle talke, and afterward continued the same standyng at a wyndow, whych talke albeit it was but breife and shorte, yet the same (as our lorde knoweth) was more than Inough to declare to me, not onely your hygh pre

tended knowledge, but also your much ignorannce which I do not a lytle in my harte lament, for I perceyue you haue to litle knowlege and to much ignorannce. For in verye dede, for lacke of the vertue of mekenes, and the spyryte of truthe, (whych teacheth al goodnes) it appereth that blynde ignorannce, permyxte with arrogancye, hath greatelye ouerwhelmed your sences, muche like as the obfusked and darke cloudes of the fyrmament, doo many times shadowe and obtenebrate the radiaunt & clere shynyng beames of the sonne. And this commeth (yf you aduyse your selfe well) thorough the wycked arte and crafte of our gostly enemye the deuyll, which

whiche goeth alwaye aboute to shadowe the truth of gods most holye word, and the true vnderstandynge of the same, namelye from them whyche haue professed the Catholyke fayth, to brynge them into the daungerous whyrlepoole of wycked ignorannce, yea and many tymes he playeth wyth them, muche lyke as doeth the miller with his horse ỹ drawe-eth his mille: for whan he hath made hys horse blynde that he cannenot se nor perceyue hys waye by the meanes of a by-sarde of leather that he coue-reth hys face with all, than he maketh hym continuallye all day longe, to go round aboute keping one trade, as thoughe he weute fourthe ryghte the

strayte

strayte waye. And at euenyng whan he commeth to his stable, than he shall haue for hys prauendere, the worste of hys labour, that is a quantytye of course branne, or a boolle full of drowsye drasse, Such is his reward for his blinde trauel. And euen thus fareth the deuyll with the weake and feble chrystyans, for whan he goeth aboute to gryende the worde of god in his deuyllesshe mylle of scismaticall and heretycall Doctryne, than because the weake and feble chrystians, shoulde not perceyue the fyne meale of gods word, from the roughe and grosse branne of wicked doctrine, he goeth and maketh them blynde with the bilard of ignorauncye, & stoutlye enuyroneth them, with

gret arrogancy & wyth much
pryde, to maintaine ther euyll
conceiued opinions, makinge
them to beleue that they be in
the ryghte strayghte waye.
And so in conclusyon he bryn-
geth them to hys fylthye and
stynkynge stable, there perpe-
tuallye to be fedde wyth the
roughe and course prauender
of euerlastyng payne and tor-
ment, where shalbe weapyng
and gnasshyng of teath. This
is the rewarde that he prepa-
reth for the arrogaunte igno-
rauntes, whych wyll and doo
defend their wicked and dam
nable opiniõs with their rashe
temeryte, and wyll not be in-
structed to folowe and beleue
the doctrynes, decrees, and de
terminations, which the vny-
uersal church of Chryst throgh

Mat. xxii.

oute the whole worlde, dothe confesse and acknowledge. And therfore suche arrogaunt ignoraunce in a christian man oughte muche to be reproued and dispraysed, namely when he shall so greatly erre, that he thynketh hym selfe lerned and to knowe much, when in very dede he is nether learned nor knoweth any thyng at al, and yet stoughtly and arrogantlie many times such persons will not stycke wyth muche impudence, to approue and verefye that thynge whyche is false, and vtterlye and craftelye renege and denye (wyth tothe and nayle as ỹ prouerbe saith) that thyng which is most true

Thys is not onelye a greate faulte and a wycked errour in

a chrystyan man, but also it is such a pernicious and a dampnable synne in the syghte and presence of GOD, that it requyreth noo lesse than euerlastyng payne and ponishment. And therefore such arrogante ignorannce ought much to be feared and eschewed, whyche procedeth of a kãkered malice, towardes God and his truth, and is the specyalle cause, of mans greate blyndenes, that he cannotte conceyue the true sence and meanynge, of Gods most holy word. And thys the wyse man approueth in the seconde Chapiter of hys boke, where he sayeth. The vngodlye goo astray, and their owne malyce hath blynded them. And the worthy auncient doc Sap. 2.

toure

toure Chrysostome sayeth also, that ignoraunce of the knoledge of truth, can be no excuse of condempnatyon, namelye whan a man by occasion, may receaue and fynde knowledge yf he had good and towarde mynde to learne. And also the noble doctor, & pyller of Christes churche, Saynte Augustyne sayeth lykewyse, that a wycked man hatethe the true vnderstandyng, and somtime agayne of a peruerte mynd he fearethe to knowe or vnderstand, because he wyll not be constrayned afterwarde, to do and folowe ẏ thing which he knoweth. Of suche Dauyd in his Psalmeste dothe pronostycke and saye. The wycked wyll not be instructed, that he myghte

Omel. xli opera imperiorum

Se. lxxviii De. Ver. Domi

Psa. xxxv

might do good. And this ignorance (as I sayd before) procedeth of an arrogant malyce, and of a speciall contempte to be taught or learned the true catholyke doctrine. For whan they be once noeffled in erroz they be loth to be plucke from there owne wycked conceyued opinions, to knowe God and his infallible truth, which is the verye lyght and saluation of there soules, their arrogant pryde to maintaine their own blind ignoraũce is so gret And therfore mooste louynge syster (to be shorte) I exhorte you in the bowels of our lorde Jesu Christe, vtterlye to repel frō you that wicked maystres and mayntayner of all pernicious doctrine (I meane your

arrōgan-

arrogancye) whych so muche puffethe vp youre ignoraunte mynde, that it maketh you beleue that you are fully instruct and perfectlye learned, wyth the readyng of your Englyshe Pamflettes, and yet she greatlye deceaueth you, as I truste hereafter you wyll no lesse confesse and acknowledge. For I assure you, yf you haue not the vertue of mekenes to vnclaspe the booke of gods word vnto you, and in the readyng of the same, the holyghost to be your teacher, your labor and studye shalbe alwaye frustrate and in bayne, and your knowledge, no knowledge at al. The wor thye Prophete kyng Dauyd, albeit he was hyghe inspyred (by instincte Diuyne) wyth the

holly

holly spiryte of truthe and also the gyfte of mekenes, yet he desysted not (wyth the same spyryte and gyfte) continually to praye to almightye GOD (as one not satysfyed) ỳ he myght haue from time to time a more deper and a more perfecte vnderstandyng and knowledge of hym and of hys moste holye worde. And amonge other of hys deuyne oracles, thus he prayed and sayde. O Lorde geue me vnderstandynge, and I shall diligently seke out thy lawe, yea and I shall kepe it with my whole harte. Let my supplycatyon O Lorde, come before thy presence, and geue me vnderstandyng accordyng vnto thy worde. And agayne, O Lorde teache me goodnes, Psal. cxviii

discipline

disciplyne, and knowledge, for I went wronge, and therfore nowe I haue kept thy worde. These wordes (O Lorde geue me vnderstanding) so often inculcat and so many tymes iterate, do no lesse then euidently declare thys holye Prophetes humble hart, and earnest desyre and meanynge, how glad he was to be taught, howe desyrous he was to learne, and how wyllyng he was to haue vnderstandynge, and not to stand in ỳ defence of his owne iudgement, as the sturdy and blynde ignorauntes do. And therefore thys holesome lesson (louynge Syster in Chryst) I wolde wyshe you to learne of thys moste godlye Prophete, and with a stedfast harte and

a faythefull mynde to embrace the same. And than no doute you shall be well assured, God wyll poure into you (as he did into hym out of hys plentifull treasures) the true vnderstanding of hys moste holly word, euen as our holye mother the Church techeth and beleueth. For his dyuyne word may not be taken, nether yet expoũded after the ralshe fantastycall myndes of the blynd and ignoraunte, but after the true and syncere meaning of the holye Apostles, blessed martirs, and worthye fathers and rulers of Chrystes mooste catholyke Churche, from whome and by whome the chrystian congregation, hath alwaye bene ruled and gouerned, euer sythen

the

the deathe and passion of oure Sauyour Jesu Chryste. And therfore let no other doctryne then theirs lede you, trade you or instructe you in the truth of goddes mooste lyuely worde, for yf you be otherwise scoled, or yf you stande to your owne iudgemente, or yf you be wedded to youre owne erronious opynions, then wyl the spirite of truethe flee farre from you, and leaue you alone to youre selfe, as barren as the wythered fygge tree. Mat. xxi. Nowe to come to the matter which I entend (thorough goddes myghte) to wrygh̄t to you of. As farre as I doo remember, the lytle talke whyche we entred into, (and not fynished by reasone of your departure, send for by the

the worshypfull Ladye of the house, and your other neyghboures and frendes whyche you came in companye wyth all) was thys, that the blessed bodye of oure Sauiour Jesu Chryste, cannot be presentlye here in earth, and also in heauen at one time and together. O lytel faythe, If this youre saying should be true (as it is playne false) than in vayne were oure chrystyan religyon. But you shall clerely be putte out of doute, and playnely vnderstand, that our fyrme faith and beleue is grounded, founded and rered vpon the head corner stone, electe, and precious, that is vpon Chryst hym selfe, in whose mouth was neuer fraude ne guyle founde.

And he that beleuethe in hym (sayth Saynt Peter) shal not be cõfounded. Therefore vnto thẽ which beleue he is precius but to thẽ which beleue not he is a stone to stomble at, and a rocke to offend them that stõble at the worde, and beleaue not that, where on they were set. And therefore now seynge that chryste our Sauioure is the truth, and also the auctour of all truthe, as he sayth hym selfe, I am the way, the truthe and the lyfe, who than dare be so bolde to denaye that thinge which he affyrmeth and approueth. For he hym selfe sayde at his moste godlye maundye (in the presence of al his disciples) that hys blessed Bodye was than and there really presente vnder the fourmes of breade

Iho. xiiii

and wyne. And this the holye Euangelyst Saynt Mathew in hys Gospell, declarethe in wordes euydent and playne, where he thus sayeth. As they were eating, Jesus toke brede and when he had geuen thankes, he brake it, and gaue it to hys disciples and sayde. Take eate, this is my bodye. And he toke the cuppe, and whan he had geuen thankes, he gaue it to them saying. Drynke you al of this, for this is my bloude of the newe testamente, that shal be shedde for manye for the remission of synnes. Nowe here haue you harde, how playnly our sauyour Christ hym selfe, affyrmeth that his moste holy and blessed bodi bothe flesh & blud was really, corporally na Ma. xxvi

rally and substancially present at this worthy maundy vnder the accedental fourms of bred and wyne. And as thys holye euangelyste, hath here mooste truely declared, the maner and fourme of this godlye institution and ordinaunce, euen soo and no lesse do al ỳ other thre euangelistes & also the blessed Apostle Saynt Paule, whose sayinges at thys tyme I doo here omyt, because I truste in God, this frutefull declaratyon shalbe sufficiente vnto you, yf that you wyll with a stedfast fayth, open your hart and faythfully receyue and folowe the same. And although christ also be in heauen, and sytte the on the ryght hand of God the father, yet whosoeuer shal eate of thys breade in the supper of our

our lorde, accordyng to Chrystes institution and ordinaũce is assured by chrystes promis and testament, that he receyueth Chrystes very body, whiche suffered for vs vppon the crosse. And lykewyse he that drynketh of that holy cuppe in that supper of oure Lorde (accordyng to chrystes instituty-on) is certified by Christes legation and testament, that he drynketh the bloude of Chryst which was shed for vs. Soo that no man can contempne or lyghtlye esteme this mooste holy and blessed communion, excepte he contempne also chrystes blessed body & bloud. And because it shoulde not be thought, but that thys mooste godlye institution and ordy-

naunces, shoulde alway here-
after be put in vre, and to haue
a perpetuall contynuaunce in
Chrystes church to all forces,
purposes, and effectes, lyke as
Chryste hym selfe dyd leaue it,
and set it fourth vnto vs, at his
most blessed maundy, he went
farther with vs, and gaue vs
Luc. xxii a commaundement and sayd.
Thys doo, in remembraunce
of me. Now what was Chry-
stes mening by these two wor-
des this do, but that we must
promptlye, fyrmely, and fayth-
fullye followe hys example &
doyng. That is, Take bread,
geue thankes breake it, saye
these wordes, Thys is my bo-
dye. And than eating the same
we eate his very blessed body.
And takinge the cup and do-
ynge

yng ẏ like, we drinke his moſt
precious bloude. Here it hath
bene ſhewed now, what is vn
derſtand by theſe two wordes
Thys do. Now to ſynyſhe vp
the whole ſentence and ſaying
of the Euangeliſt Luke yf we
faithfully (this do) than it ſhal
folowe that we muſt nedes of
verye duetye, and of a very cõ
gruence, call to our remẽbrãce
not onely this infinite benefit
and moſt louyng dede of oure
Sauyoure, leauynge here in
earthe with vs to oure greate
comforte, thys moſte precious
treaſour (I meane his mooſte
bleſſed body fleſhe and bloud)
but alſo by the often receuyng
of the ſame, we ſhal daily hour
ly, and timely, cal to our remẽ-
brauce lykewiſe, his mooſte

paynefull deathe and passion which he suffered for vs moste myserable offenders, to bryng vs to the fruition of his euerlasting glory. ¶ Now here haue you hard also this whole text truelye declared.

Thys do in remembraunce of me. I thynke verelye there is no person that wyl be so bolde (lokyng a chrysten man in the face wyth open eyes) to say or affyrme the contrarye, seinge that al the foure Euangelists, and also the blessed Apostle Sayncte Paule (declarynge the true and playne fourme and maner of thys godlye institution and ordinaunce) doo ground them selues vpon the infallyble truthe, that is vpon Christe, and vppon hys owne

wordes

wordes, sayinges, & doinges. And therfore I truste louinge Syster, that these plaine assercions and manifest probatiõs are sufficiente for you at thys time, to verefie and proue that Chrystes blessed bodye flesshe and bloude, is conteyned realye, naturallye, corporally, and substantiallye, here in earthe wyth vs and amonge vs, vnder the formes of breade and wyne. Peace, euen nowe me thinke I here you and such other (as it wer behind a cloth) whisperynge one in a nothers eare, saying: What he speketh al to gether against the whole course of nature, to saye that breade and wine is chaunged into flesshe and bloude, as I se well it is a whote suppe that

you

you will let fall, but I am glad that you haue taken vp thys matter, for I trust (the circumstaunce well considered in the resoluynge therof) not onelye your muche infidelitie, but also your great ignoraunce will a great deale the better apere, for your instruction & amendmēt. I pray you, what though it be against nature to chaūge bread & wyne, in to flesshe and bloude, shall not the worde of Chryste be of that powere, to chaunge and to alter the kyndes of the elementes, as wel as the grace and blessynge of the Prophets did alter & chaunge other thinges against nature.

Exo. vii. Did not the grace and blessynge of Moises of suche powe er, that it chaunged a rod into

a

a serpent, and the serpēt again into a rod. Was not the grace and blessynge also of the same Prophette of the lyke power, whan it torned the floudes of Egypt from water sodaynely into bloud, and from bloude agayne into water. And lykewise was not the grace and blessing of this worthy and constante prophete of as much power, whā the people of the Hebrues, were compassed aboute on the one syde wyth the Egyptians, and on the other side with the sea, and he lyfted vp his rodde, and the water deuyded it selfe, & stode vppe like a wall, and betwene the waters was left away for him and his company to passe on fote, and Iordaine against

Exo. vii.

Exo. xiiii

the

the course of nature, tourned backe to the head of his spring

Exo. xvii And in like maner was not ỹ grace and blessing of Moyses of great power, whan he towched the rocke stone and water came out haboundauntlye

Exo. xv. which it hadde not of nature. Also Marathe was a bytter floud, so that the people being drye coulde not drinke therof, but whan Moyses had put a certayne wodde into the water than the nature of the water left his bytternes, whyche grace infused dyd sodaynelye

iii. Reg. vi. moderate. And lykewyse how wrought grace against nature whan an axe heade fell from one of the prophetes seruants into the water, and he that lost the yron desyred the prophet

Eliseus

Elyseus helpe, who put the helfe into the water, and receiued the yron agayne, whyche thing we playnly knowe was done aboue nature, for yron is heuyar then the lyquor of water? Thus we maye perceyue that grace is of more force and strengthe than is nature. And yet hetherto I haue rehearsed vnto you, nothyng els but the grace of the blessyng of the prophetes. Now than yf the blessynge of men be of suche power, that it may or can chaunge nature, what maye we saye or what maye we thynke, of the blessed consecration of GOD, wherin is the operation of the wordes of our sauiour Christ? For thys sacramente whyche we here treat of, is done by the

worde of Chryste. Than if the worde of Helyas was of suche power that it could bryng fyre downe from heauen, shall not than the myghtye worde of Chryste be of that power (yea rather of muche more power) to chaunge and to aulter, the kindes and natures of elemen tes into flesshe and bloude. The infynyte workes and the incomprehensyble doynges of Chryste, may not be measured by our humaine reasō, neyther yet by the course of nature, but by the spirite of GOD and by stedfaste fayth. What saye we of the makynge of the whole world? Rede we not that God spake, and the thynges were done. He commaunded, and they were created. The word than

iii. Reg. xvi.

than of Chryste that coulde of nothynge make thynges that were not, can it not chaunge those thinges that be, into those thinges which before they were not? For it is no lesse matter, to geue to thynges newe natures, then to alter natures.

And therefore yf there be so muche strength in the wordes of our lord Jesu, that thynges had theyr begynnyng therby, which neuer were before, how muche more then be they able to worke, that those thynges that were before should remaine, and also be chaunged into other thynges? Thus is a sufficyente aunswere made vnto your whisteringe for the firste parte of your fonde oppinyon, prouyd vnto you bye no pro-

phane

phane nouelties, nor disceitfull aucthorytyes, but euen by the diuyne scryptures of antiquitye. And therfore I most hartely exhorte you, worthelye to receyue and enbrace the same, and combyne it and lyncke it fast vnto your sences, with the fyrme and infregible chaine of stedfast fayth, and glutten not your selfe wyth the filthy dragges of hereticall opinyons.

Vincenti.

For greatly you and all other oughte to feare and to dreade the daungerous punishement which ỹ doctrine of ecclesiasticall cõstitution & also ỹ censurs of the apostolyke aucthorytye do threaten vnto you, for that you be so lyghtly deceiued and seduced by swete preachynge and flatteryng wordes, from the

the grounded veritie of gods most holye worde, geuyng your selues vp to fables hauing dãp natiõ. And therfore you ought depely to remember, and earnestly to enpresse in your harte the feareful and vehement sayinge of the blessed Apostle S. Paule, whyche he wrote not only to the Galathians, but also to the vniuersall churche of Chryst, that for the affirminge and stablysshing of the faythe, newelye receyued, he neyther auored hym self nor any other of the Apostles, but dyd so execute his apostolical aucthorytie that with great seueritie he pronounced these wordes and sayde. Although eyther we, or an angel from heauen preach vnto you, any other gospel thã

Ro. xvi.

Gala. i.

that which we haue preached holde hym accurſed . Here it ſuffiſed not this bleſſed apoſtle foz the retention , of the true chziſtian fayth (which the vniuerſall churche of Chzyſte thoroughoute the whole woꝛlde, doth cõfeſſe and acknowlege) to touch the condicion and nature of man (which is mutable variable, and chaungeable, & apte of it ſelfe to decline from the truth) but alſo herein he cõprehendeth the angelicall excellencye. Foꝛ althoughe wee (ſayethe he) oꝛ an angell from heauen, not meaning that the holye and heauenly Angeles, can preache any euil doctrine. but his meaninge is this. If ẏ myght be, which cannot be. And therefoze he enlarged his ſpeche

vincentius

ſpech and ſayd. Whoſoeuer he be that ſhal attempt to chaũge and alter the true catholyke fayth, lette hym be, ſayethe he, Anathema, that is to ſay, lette him be ſeperated, ſegregated, and excluded as one accurſed, leaſte the dangerous infectiõ of one coꝛrupte ſhepe, may poiſon and infect to whole ſound flocke of Chꝛyſt with his venemous permyxtion and companye. And theꝛefoꝛe it is not laufull foꝛ you, noꝛ foꝛ anye other pꝛiuate perſonne, to alowe and folow any other doctrine than ſuch as ꝯ catholike churche, doth vniuerſallye pꝛech & teache. I cannot ſufficientlye wonder at you, and at certain ſuche other, whiche cannot be contented with the auncyente vincentius.

beleyfe, taughte and receyued vniuerſally in Chriſtes church but muſt ſeke daylye for newe toyes and games, euermore coueitinge to alter & innouate the chryſtyan relygion, eyther by addynge ſome thing that is new, or elſe by takyng awaye parte of that whyche was old (as you doo here, declarynge your fonde opinion which wil take away chryſtes beinge in earth, becauſe he is in heauen) as though the chriſtian religiō of the churche were not an heuenly ordinaunce and decree, but rather an earthly prouiſyon and inſtitution. But wo be to thē which phantiſie to practiſe ſuche rydles and dreames to ſhadowe the glorye of God and his truthe. The bleſſed

Apoſtle

Apostle Sainte Paule, wryting to his disciple Tymothe, did earnestly counsayle hym & aduertise him to forsee and beware, the daunger and peryll of such innouations and alterations, whan he wrote these wordes and sayd. O Timothe kepe that doctrine which was lefte vnto the, and auoyde all prophane nouelties of wordes and oppositions of scyence falsly so called. What can be more vehementlye spoken or sayde, agaynst innouations and alterations, contrary to the auncyente order of the vniuersall Churche of Chryst, than this. Yet for al this we se the stony indurate hartes, the shameles impudency, the styffe and outragious pertinacye of dyuerse

i. Timo. vi.

vincentius

whom

whom nether the gret waight of so manifest scriptures canne moue to yelde, nor the waighty importans of so high auc-thorities can force to retyre, ne yet soo terryble threatnynges of hygh vengeaunce can per-swade to repent. And therfore deare Syster I would wishe you to be none of thys sorte of people, but rather to be an ear nestre folower of the holsesome counsell of the blessed Apo-stle Saynte Paule, where he sayth as it is before rehear-sed. Kepe that doctrine which was lefte vnto the, and auoid all prophane nouelties of wor-des and opposityons of scy-ence faulsely soo called. Whyche is no more to meane, but that you hold assuredly, ye and

and also saue and kepe fast, the inuiolat and pure talent of the catholyke faythe, receyued by the consent of the hole vniuersall Church of Christ, and commytted vnto you faythfully to obserue and kepe. Exchaunge it not for no newe fangeled nouelties but what you haue receyued holde that styll and no other. And yf you coapte and apply your selfe, to thys sound and perfect doctrine, than the heauenlye prouydence of God wil not suffer you to erre, from ỳ catholyke fayth in any point For that man or woman is a true and a perfecte catholyke person, which loueth the truth of God, whyche preferreth no synguler persons aucthoryte, wytte, loue, affection, iudgemente

vincentius.

ment, knowledge or eloquence before ỳ true religion of Christ and hys vnyuersall catholyke fayth. But dispysyng all those thynges, dothe abyde permanent, constaunt, and stable, in fayth, and resolueth with hym selfe to receyue, holde, and beleue, that whiche he knoweth the catholyke churche vniuersallye and continually to haue receyued, holden and beleued.

Nowe here I entende (after thys littell dyscourse) to make an ende of the fyrste parte of youre phantastycall opinyon, where you saye that the blessed bodye of our sauiour Jesu christ, cannot be presently here in earth, and also in heauen at one tyme and together, which fonde opynyon of youres for

the

the fyrst parte, I truste I haue
suffyciently approued the con-
trarye (that is) that he is here
remayning presently in earthe
amonge vs, and wyth vs, vn-
der the formes of breade and
wyne moste assuredlye bothe
fleshe and bloude. And nowe
to proue the other parte, that
he is also in heauen, it shal not
be nedefull to bryng the mat-
ter in question, For I know
well there was neuer any tru
chrysten person yet, of chrystes
fayth and beleue, that at anye
time doubted thereof, the thin
ges it selfe being so cleare, soo
playne, and so manifest in the
whole body of scrypture. And
therefore because I woulde
not be sene prolyxe or tedyous
vnto you, here I purpose to fy

nishe

nyshe and conclude this holesome exhortation for this time And thus much haue I wryten vnto you, not for any gret acquayntauuce that I haue had with you, as I saide at my beginninge, for I was neuer in your companye more than one suppere meale. But the thing that moued me to take this smale labour in hãd was partly for that I am now appointed (by gods prouidence) to be your pore adioined neighboure and youre gentell husbonde my very louinge frend. But the cheife and principall cause (you shall vnderstande) was for that god hath conducted and hyred me with his penye to trauell and to laboure in his vyneyarde, not onelye

Mat. xx.

to

to declare the mutuall bond of charitie, and chrystyan loue which we chrystians ought to shewe, the one vnto the other for Chrystes sake, in tyme of temptation. But also to preserue his faythfull flocke from the raueynge mouthe of that monstruous beast, which S. Peter setteth the fourth vnto vs in his fyrst epistle and last chapyter, saying in this wyse. Be sobere and watch, for your aduersary the deuyll as a royng lyon walkyth aboute, sekyng whom he maye deuoure whō resyst stedefast in faithe. And therefore according to the cou sell of thys holye Apostle, lette stedefast fayth be your shylde of defense, & shake of the wycked armour of the Deuyll (by

i. Petre. v

that

that I mene) the fylthy skorfe and the stynking froth of your daungerous opynion, where you dreame and saye, that the blessed body of our Sauiour Iesu Chryst cannot be presentlye heare in earthe and also in heauen at one time and together. And whã I shal perceiue that you do digest this holsom preparatyue well (whyche I haue here addressed vnto you) than hereafter I wyll not sese (yf nede so requyre) to send vnto you some other godly cordials to strengthen you with al, So that by the same (I truste in our Lorde) you shall fall into thys accompte with youre selfe that your faith once tried beinge muche more precious than golde, which is tryed by fyre.

1. Pet. i.

fyre, shalbe founde vnto laude, glorye and honor, at the appe-ring of Jesus Christ. But now on the other syde, yf you be so precise and soo hardened in your harte, that you will not beleue this my author of truthe (euen Chryste hym selfe) whome I haue here produced and alledged for my foundation, but wil haue him tryed by a quest of wytnesses, than I wyl endeuer my selfe here after, to impanel you soo auncyente, so worthye, and so autē-tycall a quest of his most true and trusty frendes (vnspotted vncorrupted & vndefamed) that you shalbe faine I doute not, to let youre matter fall to a nonsute, and to beleue stedfastlye from thencefoorthe that

chryste

christ is presently here in earth with vs, and also in heauen at one time and together. Grace
Ephe. vi. be with you, and with al them whiche loue oure Lord Jesus Chryst in purenes and truth. Amen.

¶ If any man erre from the truthe and another conuert him, lette the same know, that he which conuerted the synner from goinge astraye out of his waye, shall saue a soule from death, and shal hide the multitude of synnes. James. v.

Thys brefe exhortation was thus finished and directed to the aboue named Margarete Burges of kyngeswod by the said Paule Bushe late Bishop In the yere of our Lord God, a thousand, fyue hundred, fifty and syxe, The seuenth daye of August, In the yeares also of the

the reigne of our moste drede Soueraygne Lorde and Ladye, Phylyppe and Marye, oure kynge and Queene, the third and fourth.

i. Cor. iii.

¶ Paulus plantauit, sed deus incrementum dedit.

¶ Paule planted, but GOD gaue the increase.

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